THURSDAY MORNING, APRIL 28.

at preparations for railroad building in Mexico are going forward on a large scale. A busy day is certainly dawning on that country. General Grant is in the councountry. General Grant is in the country in the interest of the great line with which he is identified, the Mexican Southern Company. A banquet was given him last Friday in the City of Mexico by the Oaxacia delegation, at which much enthusiasm was manifested about railroad matters—his line in particular. The General, in his address, referred to his previous visit to Mexico, when he found many of its citizens interested in the matter of far on, after the judgment, at the end of the world, there seems to be an advance of its citizens interested in the matter of railroads as a means of developing the resoutces of the country, and on his return to the United States he took steps to draw he attention of capitalists to the subject. He said the road with which he is connected will be speedily built, and that it will prove beneficial to both countries. to keep up with the march of and the road which he represents looks opening of a new port, Anten Lixardo, which will not conflict with the interests of Vera Cruz. In conclusion, in he said: I am aware that some of the papers of Mexico, as well as, possibly, some in the United States, baye made allusion to the possibility of the annexation of Mexican territory to the United States. On that subject I know that there are no a grounds whatever for apprehension. While I was President of the United States representatives of the Republic of San Dominity of the annexation, declaring that such was the desire of the Government and the wish of all the people of the inland. This proposition came to me several times before I censidered it at all. At beingth, fearing what had been said to me might be merely the statements of designing men willing to sell their country for private gain, I determined quietly, and without the knowledge of these agents of its San Domingo, to send thither agents of my own to discover the real feeling of her people. By this means I verified the statement that ninety-nine hundredths of her officers were anxious for the proposed annexation. They were fully alive to the subject, had thought over it, and such a woonsumstion was the brightest of their dreams. They desired, as flay expressed it, to become a pait of the great Republic. I then entered into a treaty with that country, which has all the capacities of the Best part of Mexico, and submitted it to the Senate of the United States for rational to the state of their dreams. They desired, as flay expressed it, to become a pait of the great Republic. It then entered into a treaty with that country, which has all the capacities of the dest part of Mexico, and submitted it to the Senate of the United States for ration of their territory to the United States it would still be rejected. We want no more land. We do want to improve what we have, and we want to see our neighbors improve and seed our neighbors improve and we have, and we want to see our neighbors improve and we seed our neighbors improve and well as a such as no other country possesse Lizardo, which will not conflict with ests of Vera Cruz. In conclusion,

wealth such as no other country possesses, at all events to so high a degree. Her proximity to the equator, with her elevated platon, enable her to produce the fruits of all latitudes. Her mines are the richest in the world, and she possesses every climate, from the tropical to the frigid, in preximity to each other. With the contemplated improvements in internal communication, she must advance beyond the dream of her most patriotic citizons. So far rs I sm concerned, I shall be very glad if I can contribute to this result." office in New York on Monday state that work upon the preliminary surveys is to be commenced at once on the Mexican

ELDER BYAN IN HIS OWN DEPENSE. What he Said, and Why he said it, in Re-

tion, in certain directions, as the result of a sermon preached in the Fourth Street M. E. Church on Sunday morning last. I am sorry, not for the sermon, but for some features of the entirely unexpected and I still think the uncalled for "commotion," as some have been pleased to de-

nominate it. I at first thought, notwithstanding some buzzing about my ears, that it was principally confined to a few persons and did not amount to much, but yesterday I was told by a good brother of the said church, who, to me, manifested considerable feel-ing on the subject, that it was a sponta-neous uprising of the congregation to condemn. I still think he was mistaken, who, to me, manifested considerable feeling on the subject, that it was a spontaneous uprising of the congregation to condemn. I still think he was mistaken, for I know that the condemnation was not general. But what if it had been? The question with me is, "what is truth." Now, I do not write for those who were at Fourth Street Church Sunday night, for they heard what was said, and it would perhaps have been well if they had followed the example of the noble Bereans. But I have some dear friends in the city and out of it, besides those who were at church and heard me. These friends read the INTELLIONNER, and I want them to know what the difficulty is. Well, now let us candidly enquire what was the occasion of this "spontaneous uprising to condemn?" The theme discursed was the condition of the departed between the time of death and the general judgment, which Bishop R. S. Foster of our church suggests may be a million of years. Now, it would be strange if any one should object to the discussion of this subject when we are all so personally and immediately interested in it. No one would, we presume, provided the discussion should be on a line with their preconceived opinions. And here I want to state for the benefit of the honored editor of the INTELLIGANNERS that this subject has not been remanded by the thoughful to the domain of the unknowable, as stated in his issue of the 20th. More has been said and written on this subject ham would fill his office with books as the result. Now the simple position taken by us was this, that there is an "intermediate state" or place where the dead remain in a state of conscious snjoyment or suffering, according to their respective characters, until the final resurrection and judgment, and then, and not until then, will any be elevated to the heaven of beavens, nor any one be sent to perdition; that these states and conditions have not been, as I understand it, no one has ever yet been saved in heaven, and that no one has ever yet been saved in heaven, and that no one has ev

know of no orator in the M. E. Church who has opposed the doctine of the "Intermediate brais." Not only so, but I go further and say that all who have written upon the subject. From Mr. Wesley to the present, and I have read a good many of them, as I am prepared to show, have spoken decidedly in lavor of the doctrine. In addition to some of the many authors who were quoted in the INTELLIGIANCES of the 28th, please allow me to lay before the reader an extract from one of Bishop R. S. Foster's inimitable sudresses before the Sunday School Assembly at Chandauqua in 1878, one of the most intellectual congregations ever addressed on the continent. You will find the extract on page 146 of his book entitled "Beyond the Grave." And here I may be excused for saving that I have a kind of fondress for sitting at the feet of such a man as Bishop Foster.

"It seems from many particular page."

savet, it does not appear has the end of at once upon the full inheritance of glory. Far on, after the judgment, at the end of the world, there seems to be an advance of some kind. Many fanciul notions have been entertained, but nothing is clear in the iSacred Oracles beyond the fact that the eaved at death enter a realm of happiness, which is a prefude to a higher state of blies still held in reserve. The stages of human existence seem to me to form a series of evolutions from inferior to increasingly glorious conditions in a beautiful order. It is initiated is the darkness of the womb. There its life is undeveloped and unconscious, but it is a useful period of growth and preparation. The second stage is existence in the body as an independent personality. The conditions of this state in every particular seem to advance the being until the state itself becomes unadapted to him and deliverance from it is necessary. Death opens the door of relief—is birth. He enters upon a third state greatly in advance of this. By the change we lose our earthy bodies and all the conditions of the life we now live in them. We are born into new conditions. In the new state we live and grow in power and character and have an abode suited to our changed condition. I do not know where it is or what its conditions. It is called Paradise. Its duration may be very long and very glorious. Then comes another and final evolution or birth into the full glories of the keavenly world. Perhaps the intermediate stage is as much needed to prepare us for that as this to prepare us inc. If am persuaded that my thought is in line with the truth, opens the first portal and I have passed on through a million of years of rapturance insumements.

opens, I shall know more, and my thought will not halt and creep as it does now."

As to what I said on the subject of future punishment, which some have distorted into "an apology for hell," only two points were made. First, I stated I did not believe in a literal lake of fire and brimstone. I now say there is no clergy-man of any denomination whose views are known to me who does believe it.

Again, I said I regarded as monstrous the statements made by some that the finally impenitent would be punished forever in the presence of God, and in full view of all the redeemed in heaven, but that God at the judgment would bury the rebellions out of sight.

rebellions out of sight.
Then I called the attention of the cor

Then I called the attention of the congregation to what must be the horrors connected with the funeral of a lost soul. After having examined and thought upon the subject for years I am satisfied that my discourse on Sunday evening was in the line of the truth. And as I have heard nothing, comparatively, yot, but assertions, I will hold to this theory until some one process it is wrong. And in the meantime I will do my own thinking and always try to be true to my convictions.

E. W. RYAN.

DIED.

PL

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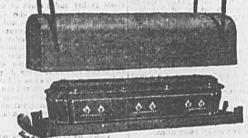
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